



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

DOCUMENTS

AN HISTORICAL, POLITICAL, AND NATURAL DESCRIPTION OF CALIFORNIA¹

By Don Pedro Fages

(Translated by Herbert I. Priestley, Ph.D., University of California, Berkeley, Cal.)

PART II

Introduction

The document herewith translated into English is one of the earliest descriptions of California extant. It comes from the pen of one of the participants in the first expedition of the Spaniards to Monterey in 1769, and possesses the value of having been composed just at the close of the author's first period of activity in California; it is thus free from the burdensome detail of an actual diary, and is not characterized by the vagueness and unreliability common to reminiscences. As Fages indicates in his title, the work was written as a continuation to the two previously printed works on the Gálvez expedition which he mentions by name. The first of these was the *Estracto de noticias del puerto de Monterrey*, which was published at Mexico over the date August 16, 1770. Of this, a second edition bearing the same date and place was also issued. Both editions are in the Bancroft Library, University of California. The *Estracto de noticias* was reprinted in Father Francisco Palóu's *Relación histórica de la vida . . . del Venerable Padre Fray Junípero Serra*, Mexico, 1787, pp. 108-12, and again in the same author's *Noticias de la Nueva California*, Mexico, 1857 (*Documentos para la historia de Mexico*, series 4, Vols. 6 and 7), and San Francisco, 1874, 4 volumes, as a publication of the California Historical Society. A translation was published in *The Land of Sunshine*, Los Angeles, Vol. 15 (July, 1901), pp. 47-9. Another translation, accompanied by a reprint of the first Mexican edition, was issued by the Academy of Pacific Coast History as Vol. 1, No. 2, of its *Publications*, Berkeley, 1909.

The second and complete account of the expedition, which was promised in the concluding paragraph of the *Estracto*, was written by the engineer Miguel Costansó; it appeared under the title: *Diario histórico de los viages de mar, y tierra hechos al norte de la California*, and was dated October 24, 1770. It is to be inferred that it was printed immediately thereafter. Certainly it was printed earlier than November 20, 1775, for on that date Fages, concluding his *Continuación y suplemento*, said that the *Diario histórico* had already been printed. The British Museum Catalogue gives 1770 as the date of publication. A manuscript copy of the *Diario histórico* was used by William Reveyley for his English translation published by Alexander Dalrymple as *An historical journal*

¹ *Continuación y suplemento á los dos impresos que de orden de este Superior Gobierno han corrido: el uno con el título de Extracto de noticias del Puerto de Monterrey, su fecha 16 de Agosto de 1770; y el otro titulado Diario histórico de los viages de mar y tierra hechos al norte de California su fecha 24 Octubre del mismo año. Hase y presenta esta relacion por superior mandato de su Excelencia el Señor Virrey actual de estos reynos, Don Antonio María Bucareli y Ursúa, el capitan de infantería de la Compañía Franca de Voluntarios de Cataluña, y comandante militar que ha sido de los nuevos establecimientos en aquellas provincias, Don Pedro Fages. Mexico, November 20, 1775.*

of the expeditions, by sea and land, to the north of California; in 1768, 1769 and 1770: when Spanish establishments were first made at San-Diego and Monte-Rey, London, 1790. A modern translation into English was published in *The Land of Sunshine*, Vol. 14 (1901), pp. 485-96, and Vol. 15 (1901), pp. 38-47. The Spanish text with English translation was issued by the Academy of Pacific Coast History as Vol. 2, No. 4, of its *Publications*, 1910.

In addition to the two printed works, Fages used in his writing the diary of Miguel Costansó and his own letter to the viceroy, Bucareli, written at Monterey, November 24, 1773. To these written sources he added from his own experiences and observations the more interesting and valuable parts of the document.

The *Continuación y suplemento* apparently was never printed in the original Spanish. A copy of the manuscript came into the possession of M. Ternaux-Compans, and was used to make a translation into French which appeared in *Nouvelles annales des voyages et des sciences géographiques*, Vol. 101 (1844), pp. 145-82, 311-47.

The original signed manuscript is in the Mexican archives, Museo Nacional, *Documentos relativos á las misiones de Californias*, small folio series, Vol. 4. A signed contemporary copy dated November 30, 1775 (ten days later than the foregoing), is in the Spanish archives at Seville, *Estante* 104, *cajón* 6, *legajo* 17. Transcripts from both archives are in the Bancroft Library. The translation herewith presented was made from the transcript from the Mexican archives, which has been compared with the copy from Spain, as well as with a contemporary unsigned copy in the possession of Mr. H. R. Wagner, of Berkeley, California. The textual differences in these various forms of the document are those characteristic of most handwritten archive materials, and have not been noticed in the translation, save for the addition of a vocabulary from San Luis Obispo, which was added from the Seville manuscript.

The document is recognized as of the first importance to California ethnology. The French version was used by Bancroft to a limited extent in his *Native Races* and in his *History of California*. More recently an English version in manuscript by Miss M. H. Van Gulpen was used by J. Alden Mason in "The Ethnology of the Salinan Indians" (University of California *Publications in American archaeology and ethnology*, Vol. 10, No. 4, 1912). The document has not until now, however, been made available in English to the public in general or to ethnologists and historians interested in the field surveyed by Fages, hence this new and independent translation is presented.

A word should be said for the author of the *Continuación*. Pedro Fages has a large place in the history of Spanish California. He was a young Catalan, and a lieutenant of Catalonian Volunteers, when he first appeared in Californian annals. He rendered service in New Spain in 1768 as a member of the expedition to Sonora under Colonel Domingo Elizondo against the revolted natives. He was sent to lower California in 1769 to participate in the Gálvez expedition for the occupation of Monterey. He was in command of the military force aboard the *San Carlos*, on which he reached San Diego, May 1, 1769. On land he was second in command to Gaspar de Portolá, whom he accompanied to

Monterey on the two expeditions of 1769-70. Upon the departure of Portolá from California on July 9, Fages was left as *comandante* of the "New Establishments," in which office he continued until May 25, 1774. He was promoted to a captaincy May 4, 1771, and to a lieutenant colonelcy at some time between 1777 and 1781.

His goings and comings within California gave him the experiences which make his untutored observations on California ethnology of such intense interest. In addition to his journeys with Portolá, he made an expedition from Monterey to the vicinity of Alameda in November, 1770. In March and April of 1772 he again visited the bay region with Father Crespi, going as far as the mouth of the San Joaquin River. In May of the same year he spent several weeks in the San Luis Obispo region hunting bears to supply the Monterey establishments with meat. In August he went to San Diego, where he came into conflict with Father Serra over the advisability of establishing new missions without added soldiers to serve as guards. Serra went to Mexico and obtained the removal of Fages on May 25, 1774, but subsequently expressed regret at his removal and appreciation for his services. It was while Fages was in Mexico City, after his recall, that he wrote the *Continuación*.

Subsequently, he served at Guadalajara, and in Indian fighting on the Sonora frontier. In 1781-82 he led an expedition to the Colorado River to punish the Yuma Indians for their destruction of the new mission-colonies there. About this time he made one or more visits to southern California. He was in the Colorado region when on September 10, 1782, he received his appointment as governor of the Californias, in which capacity he served until April 16, 1791. Never again, after his later interesting wanderings, did he find time to write so informative a report as that of 1775. The date of his death is supposed to have been in 1796. He had outlived most of the generation of notables who effected the occupation of California.

The first part of this Document was published in the January, 1919, issue of the *Review*.

Observations on Political and Natural History

At the mission of San Luis Obispo and for a radius of about twelve leagues around it, I have observed the following: The natives are well-appearing, of good disposition, affable, liberal, and friendly toward the Spaniard. As to their government, it is by captaincies over villages, as in the others; the captains here also have many wives, with the right of putting them away and taking maidens only; here also the other Indian men have not this privilege, for they have only one wife, and do not marry a second time, until they are widowed. They have cemeteries set apart for the burial of their dead. The god whom they adore, and to whom they offer their seeds, fruits, and all that they possess, is the sun. They are addicted to the unspeakable vice of sinning against nature, and maintain in every village their *joyas*, for common use.

Their houses, shaped like half-globes, are neatly built; each one is capable of sheltering four or five families which, being kin, are accustomed to live together. The houses have one door on the east, and one on the west, with a sky-light in the roof, halfway between. Their beds are built up high on bedsteads, which are here

called *tapextles*, of heavy sticks; a reed mat serves as a mattress, and four others as curtains, forming a bedroom. Beneath the bedsteads are the beds of the little Indians, commodiously arranged. The men do not often sleep in their houses at night; but, carrying with them their arms, bow, and quiver, they are accustomed to congregate in numbers in great subterranean caves, where they pass the nights in sheer terror; [if they stayed at home] they might be surprised in their beds by the enemy whilst defenseless on account of the presence of their wives and children. They also congregate thus in order to keep watch, spy upon, set traps for and surprise those who may be taken off their guard, for they are a war-like people, always roaming from village to village at odds with every one.

Their dress and clothing are like that of the Indians of San Gabriel, except that here one sees the hair oftener worn flowing, and of fine texture. The women wear toupés made by burning, and their coiffure is of shells, as I said in a previous chapter. On their cloaks or skirts, stained a handsome red, they put as a trimming or decoration various fabrications made from tips of shells and small snail-shells, leaving numerous pendants hanging from the margins, after the style of the trinkets of our children. For an adornment and as a protection from the sun, they cover their heads with little woven trays or baskets decorated with handsome patterns, and shaped like the crown of a hat. Both men and women like to go painted with various colors, the former especially when they go on a campaign, and the latter when they are having a festal occasion, to give a dance.

When an Indian woman is in childbirth, she makes a small hole wherever she may be when her labor begins, even though it be in the open field; she digs out the soil, puts in a little hay or grass neatly arranged, warms the hole with fire, of which she always carries a supply ready, and composes herself quite tranquilly to give birth. She removes from her child the envelope and adhesions bestowed by nature, strokes it, and deforms the cartilaginous part of the nose by flattening; then she goes without delay to bathe herself with cold water, whereupon the entire operation is completed without further ceremony. The child is then swaddled from the feet to the shoulders with a band to shape its body; thus enveloped, it is fastened against a coffin-shaped board, which the Indian woman carries suspended from her shoulders by cords; she takes the child in her arms without removing it from the frame every time she needs to give it milk, or to soothe it if it cries. Thus the Indian women are left unencumbered for all their duties and occupations, without on account of them having to leave off caring for and nursing their children, a very natural course of procedure.

It is not to be denied that this land exceeds all the preceding territory in fertility and abundance of things necessary for sustenance. All the seeds and fruits which these natives use, and which have been previously mentioned, grow here and in the vicinity in native profusion. There is a great deal of century plant of the species which the Mexicans call *mescalí*. The mode of using it is as follows: They make a hole in the ground, fill it in compactly with large firewood which they set on fire, and then throw on top a number of stones until the entire fire is covered, but not smothered. When the stones are red hot, they place among them the bud of the plant; this they protect with grass or moistened hay, throwing on top a large quantity of earth, leaving it so for the space of twenty-four hours. The next day they take out their century plant roasted, or *tlatemado* as they say. It is juicy, sweet, and of a certain vinous flavor; indeed, very good wine can be made from it.

They use the root of a kind of reed of which they have a great abundance; cleansing the earth from it, and crushing it in their mortars, they then spread it in the sun to dry; when it is dry they again moisten it, removing all the fibrous part until only the

flour is left. From this they make a gruel and a very sweet, nourishing flour. At the beginning of the rainy season, which, as in Spain, occurs in the months of November and December, they gather a quantity of cresses, celery, and amaranth. They also eat a kind of sweet flower similar to the wild rose although smaller, of which the bears are also very fond; it grows in swampy humid places in canyons. The cubs of this kind of bear, which the Indians hunt, stealing them from their mothers, are raised and fattened for eating when they are ready, as is done with pigs.

I will omit repetition of the land animals, birds, and amphibians, of which I have made mention in other chapters. Among reptiles and insects, here are seen the tarantula, the star-lizard, and a kind of small but extremely poisonous viper. Among the seafish there are many sea-bream, crabs, whitefish, *curbina*, sardines of three kinds, *cochinillo*, and tunny; in the streams and rivers there are trout, spine-backs, *machuros* (an Indian name), and turtles. The fishing-canoes are finely described in the public accounts published in October of the year 1770. The tridents they use are of bone; the barb is well shaped and well adapted to its use. The fish-hooks are made of pieces of shell fashioned with great skill and art. For catching sardines, they use large baskets, into which they throw the bait which these fish like, which is the ground-up leaves of cactus, so that they come in great numbers; the Indians then make their cast and catch great numbers of the sardines.

In their manufactures, these Indians, men and women alike, are more finished and artistic than those of the mission of San Gabriel. They know how to make very beautiful inlaid work of mother-of-pearl on the rims and sides of stone mortars, and various other utensils. The women weave nearly all their baskets, pitchers, trays, and jars for various uses, interweaving with the reeds or willows, or embroidering upon them long, flexible, fibrous roots, which keep their natural color, white, black, or red. They also do the same with shells and small stones of the same three colors for decorating their cloaks and embroidering the bands of their head-gear. The tools of these skilful artisans are only two, the most simple ones in the world, the knife and the punch. This latter, used by the women, is a piece of bone as sharp as an awl, from the fore leg, next to the shin-bone, of the deer. The other is more particularly a tool for the men. They usually carry it across the head, fastened to the hair. It is a flint cut tongue-shaped, with very sharp edges; they affix it to a very small handle of straight polished wood inlaid with mother-of-pearl. These knives are made, as is perhaps natural, by rubbing and rubbing away the stone (or natural glass) in contact with harder ones, with water and fine sand. With these knives they supply their lack of iron and steel by dint of much labor and industry.

For starting a fire, which can be communicated to, and made to inflame, other materials, they use the only means they have—since they lack steel as has been said or instruments for focusing the rays of the sun—namely, that of rubbing one stick forcibly against another.

These natives always carry their means of making fire in the shape of two small sticks attached to the net with which they are accustomed to gird themselves; one stick is like a spindle, and the other is oblong, or it might properly be called a parallelopiped; in it there is a hole in the middle, in which the end of the other stick may be rotated. When they want to make fire, they secure the square stick firmly on the ground between the feet, and the round one, stuck into the hole, they rotate rapidly between the hands. It begins to smoke instantly, and both sticks are burned a little.

Concluding the chapter, I will say that at a distance of two leagues from this mission there are as many as eight springs of a bitumen or thick black resin which they call *chapopote*; it is used chiefly by these natives for calking their small water-craft, and to pitch the vases and pitchers which the women make for holding water. This

black liquid springs from the ground and runs amid the water of the streams without commingling with it or giving it a bad flavor; I observed that, on the contrary, the water of such supplies was most excellent. The source or spring of this bitumen is four leagues farther up, in a canyon which runs east and west, in which it is seen collected in pools arising from different sources and running together with the water, like that of the springs farther down.

Article V

From the Sierra de Santa Lucia to the Real Blanco

This stage was composed of nine marches, which were estimated to cover in all nineteen leagues, as follows: First: One enters by a canyon which permits ingress into the range, following the stream first on one side and then on the other, as the ground permits. The canyon is very narrow, and contains running water, which in places cuts against the bases of the hills which confine it. At a distance of one league it is divided into two branches; one of them flows toward the east-northeast, and the other toward the north. From this point, which was our camping-place, there is seen, more to the northeast, a hill which is not so beetling as the walls of the canyon. Second: Ascending this hill, after having cleared the land and opened the road by hand, one continues along the crest of other hills which form the north fork. Descending thence by a long slope, we camped within a hollow where lived as many as sixty exceedingly docile and obsequious natives. The entire day's march was perhaps a matter of one league; the camping-place was named the Hoya de Santa Lucía.

Third: With great fatigue, overcoming difficulties at every step, ascending and descending very rough slopes and wading through streams, uncertain of our objective point, and hidden in an expanse of mountains which seemed to have no end in any direction, but examining even to the highest peaks, we stopped, after going two leagues, to camp in a very narrow canyon in which little pasture and less water were found. There were in the vicinity three bands of Indians—wanderers like those of the preceding group, without house or home. They were at this time engaged in harvesting pine-nuts, of which there is abundance throughout the entire range. The camp was called the Real de los Piñones.

Fourth: Thence going one league by a broken road, but somewhat less rough [than the preceding one] certain men being employed daily in exploring the land, and the pioneers in the necessary tasks, we pitched camp on the bank of a small river containing much running water, which in its pools or eddies had trout and some other fish. For this reason the river was named the Río de las Truchas.

Fifth: From this river we traversed a long range for a two days' march northward, and descended to a stream having considerable current which flows eastward and then turns northward to join the Río de las Truchas, as we were given to understand. All the land along this day's march, and especially from this canyon on, is wooded on both sides with white-oaks and live-oaks of great height and girth. We found on the margin of this stream a village of nomads who were very poor, but who showed themselves obsequious and friendly. Sixth: At a distance of little more than a league there is a canyon in stony land covered with many trees of the two kinds which we have just mentioned.

Seventh: Traveling through this canyon in a northeasterly direction, one sees that it continues growing narrower little by little, and that the stony white hills which enclose it come almost together at last, leaving, however, a passage not at

all difficult, whereby descent is afforded along an inconsiderable slope, to a river which the scouts thought might be the Carmelo. We camped on its bank on this day's journey, having made three leagues.

At the foot of the above-mentioned slope, we found a populous village of some two hundred nomads who lived in the open air without any shelter at all.

The margins of this river are wooded with willows, poplars, live-oaks, and other trees, and the whole plain that it waters is exceedingly luxuriant with foliage. The soil is of good quality, producing a variety of fragrant plants, among which abounded rosemary and sage; there are also many rose-bushes loaded with blossoms. The camp was called the Real del Chocolate.

Eighth: Now leaving the plain in order to continue over level unwooded ground near the hills which skirt the river on the north to where the cliffs turn toward the northwest, we took to the slope of those that lay to the right, proceeding over level ground without going very far from the river. Camp was pitched near some pools in a spot provided with pasture, which is not everywhere abundant here. Near us we had a beautiful poplar, from which this place took its name. The day's march was four leagues long.

Ninth: The best and most suitable road was by way of the valley of the river. It opened toward the northwest and gradually widened more and more as we followed the current drawing nearer to the coast. A day's march of four leagues was again made, the camp being pitched in the plain amid a clump of live-oaks. All the land at this place is whitish, wherefore the camp was called the Real Blanco.

State of the Missions

Within the territory comprised in these few marches, there is already the mission of San Antonio de los Robles, which was founded, in July of 1771, on the bank of a river which was named for the same saint. But, after a year and a half, finding that the water of the river was lacking, sinking into the sand, and leaving the stream entirely dry, the reverend fathers were obliged to move the mission half a league farther up, near a good stream named San Miguel. This stream lies in the midst of the Sierra de Santa Lucía, and is distant from the beach by half a day's journey in light marching order.

At the beginning of November of '73, I found that the reverend fathers had their little church and all the living quarters completed, of good *adobe*, and the roofs covered with slabs of mortar plastered with lime. There had been baptized, including young and old, one hundred and fifty-eight natives, of whom eight recently baptized had died; fifteen marriages had been contracted among the new Christians, and three cuirassiers had married Indian women of this class.

The guard of the presidio consists of seven men commanded by a corporal. The new Christians live together with the heathen in their village near the mission, housed in huts of poles and hay; others are being catechized and instructed in the mystery of our Holy Catholic Faith preparatory to baptism.

It is said that within a radius of seven leagues there must be twenty or more villages, without counting those in the direction of the presidio of Monterey, some of them right on the road. The land abounds in acorns and pine nuts, the mission being situated near a forest of white-oaks, live-oaks, and pine trees; the usual very savory and nourishing seeds are also harvested. Cotton-tails and squirrels are hunted, and in fact not so much want is suffered as in Monterey.

With the improvement of the place actual harvesting of corn has been realized, and it is expected that wheat will be gathered, as the arroyo contains, even in the driest season of the year, a large stream of water, which has been confined for taking

out to irrigate with by a dam, made temporarily of loose stones, poles, and brushwood, until time and material are available to make it of lime and rocks. The water of the river may also be utilized for irrigation, as it does not dry out here just in front of the mission as it does below; it is also believed that not even the unirrigated wheat will fail to yield. There are places for cattle with suitable water supplies, and summer pastures in great abundance. The acorn provides lavishly for raising and fattening many hundred head of swine. Ordinary stone is found close at hand from which to obtain good building blocks, and there are also some lime quarries. Besides the pines, live-oaks, and white-oaks, there is here another kind of fine wood of the color of cedar.

Such was the actual state of the mission of San Antonio de los Robles two years ago, and I consider that it must today be very much improved, especially in regard to what is most important, the reduction of the natives and the spread of Christianity.

Natural and Political History

These Indians are well built, and the women are good looking, some of them being somewhat ruddy in color. They all have beautiful hair, are people of a good disposition, affable, and disposed to give all they have to the Spaniards. They govern themselves as will be told in the chapter on San Francisco. They are continually at war with their neighbors; for the purpose of going out on any of these expeditions, the men and women first gather to take counsel in the house of the captain in command, whence the soldiers set out for the engagement, bearing the proper orders. The affair is limited to setting fire to this or that village of the adversary, sacking it, and bringing away some of the women, either married or single.

It seemed to me worth while to notice the usages and customs which these natives observe in their marriages, and the reciprocal tokens which are given for the assurance of such a close alliance. The fact is that when a single man and a single woman are seen together at dawn savagely scratched, it is a sign that they have contracted matrimony during the night, and with this sole proof they are considered publicly and notoriously as man and wife by the entire village.

But there is still more to this: they never think of making legitimate use of the faculty permitted by marriage, without at the same time making use of the nails, repeating on such occasions the same cruel and barbarous expressions of love and conjugal affection. This will seem an incredible thing, perhaps without parallel so far as is known of other nations, however untaught and savage they may be. There is no doubt, however, that this happens, and I write it after exact verification of the fact.

The education of the boys consists in the man teaching them to manipulate the bow and arrow, and he makes them practice their lessons in the field, hunting squirrels, rabbits, rats, and other animals. The Indian woman takes the girls with her that they may learn how to gather seeds and become accustomed to carrying the baskets. In this group are usually included those who are called *joyas*, of whom we have made mention in other places.

Idolatry is greater and more insolent here than in the preceding localities, it being understood that this [part of the] narrative concerns a radius of twelve leagues around the mission of San Antonio. I say greater, on account of the variety and number of gods who are worshipped: they are the sun, the waters, acorns, and some kinds of seeds. Not content with this, they have raised to the dignity of gods certain old men of their villages in whom they make it manifest that they have placed the utmost confidence, for, while they offer them worship and various gifts, they pray to them for rain, for sunshine, good crops, etc.

The true God provides these poor people for their sustenance three kinds of acorns, as well as other fruit like a red plum or cherry, from the seed or pit of which, with its surrounding substance, they make good *tamales*. They call it *Yslay*, and they eat the little meat which the pit contains. There is also much *pil* and *tecsumá*, of which we shall speak farther on. There are madrones, and three kinds of *chia*, one of them [producing seeds] as large as lentils and the others smaller. There are many pine-nuts like those of Spain, and a kind of very small white seeds shaped like the eggs of lice; these seeds mixed with flour, make the tortillas smooth and agreeable to the taste, as though they had been kneaded with lard. Another yellow seed, like rice, abundant only when it rains a great deal, has a very sweet taste. The Indians prepare it as they do the others, roasting or toasting it to reduce it to flour, and make their soups and bread; but this rice cooked without other preparation is much like vermicelli, and smells a good deal. They have plenty of sugar and sugar-cakes (*melcocha*), concerning the preparation of which I will speak in following chapters.

The land animals here are like those in the former places—bears, deer, antelope, wild sheep, hare, conies, squirrels. Among the venomous animals are vipers, tarantulas, and scorpions of extraordinary size, but their sting is not proportionately powerful. Among the birds there are none lacking which have been mentioned in previous chapters, and besides them there are seen here quail, very blue ring-doves, turtle-doves, swallows, and calendar larks. In the fresh water there are large trout, and a kind of fish called *machuro*. Finally, the timber is the same as that mentioned above where the days' marches and the missions were discussed in the present chapter.

Article VI

From the Real Blanco to a Place without a Name in 36° 44'

First: Three and one-half leagues beyond the Real Blanco, going over country of the same character as that of the preceding march, although more abundant in pasture, we camped at a place near the river, which here flows more noisily and proudly. Many antelope were seen going by, and the place was named the Real de los Cazadores, for there were then round about it some Indians who were so absorbed and occupied in hunting game that they did not notice us until we were upon them, when, suddenly, they fled precipitately in spite of our efforts to convince them [that this was unnecessary].

Second: They [our explorers] went down-stream toward the northwest, another three and one half leagues, descending continuously and getting away from the hills that form the valley which, even at this place in sight of two low points which jut out from the hills, must be a matter of three leagues across. The land along this day's march is very slippery, and cut by crevices which cross in all directions. Even from this distance one hears the noise of the sea, although the beach is not visible.

Third: Thus we went another league down-stream in quest of the beach, and reached a place where we could get out to explore it, to ascertain whether the port of our destination did not exist here. Indeed, an examination and exploration of the beach was made, and, after comparing our observations with the information left in their charts by the ancient navigators of these seas, and after various conjectures and opinions were expressed, the resolution was taken to continue the march. For the latitude of this place was found to be only 36° 44'; whereas the parallel upon which Monterey is found according to Cabrera Bueno, ought to be exactly 37°. Hence, it being unlikely that an expert should make the remarkable error of a good quarter of a degree in determining the latitude, and the marks of the shore and coast not corresponding here to what is promised by the reports which served us as guides, it seemed that there was no other recourse left than to continue the journey. This was accordingly done without loss of time.

Missions

Before going on to describe the mission of Carmel, the last of all those which belong to this chapter, I ought to explain to your Excellency that although on the first expedition, in the year 1769, continuing the marches from here to the great bay of San Francisco and leaving the port of Monterey behind, we went thirty-six and one-half leagues still farther, a distance which had to be traversed as it were by feeling our way, nevertheless, after the second journey, when there was opportunity to be better informed, I went myself with four cuirassiers, very practical men, and I found that, to go to San Francisco from this place, at which the narrative of the diarist concludes, there is a short cut which, aside from being advantageous in that it traverses more passible ground, saves a matter of ten leagues of the distance.

I also found another shortcut for avoiding the painful and arduous Sierra de Santa Lucia while coming from San Diego to Monterey, which shortened the road more than twenty leagues, and this was the least of the advantages to be gained, the other being that of not needing to enter a range where there are narrow gorges and precipices to be met capable of frightening even the wild beasts and mountain animals which live there. I omit the descriptions of both shortcuts, since they are very well known and understood by the people who live in the New Settlements, and will become more and more so from day to day, so that it need never be feared that at any future time any expedition of Spaniards will find itself in the perplexity and uncertainty in which we found ourselves through lack of exact information. The notable zeal and activity of your Excellency, from whose sagacity cannot be hidden how useful to the service of God and the King would be the advancement of the already established and frequent traffic in those remote conquests, assure us of the continuation of your wise measures, and also that the information already obtained or later to be acquired which may be useful in future, shall not perish in obscurity, from which it would be more difficult to recover it whenever it might be needed. The information most particularly appreciated by the sovereign piety of our lords the Catholic Kings of Spain is that which treats of the important establishment of missions.

The mission of San Carlos was, as originally established in June, 1770, founded near the Presidio de San Carlos de Monterey, until by order of his Excellency the Marquis de Croix, it was changed both in location and name, being transferred in the following year to a spot one league farther down, where it now stands, on the banks of the Carmel River.

The new church, the dwelling, and the offices within the stockade, were built of good cedar and cypress, with earthen roofs. But, it having been found that this kind of roof does not last, and that the rain leaks through, they were finishing by the end of November, 1773, another and a larger church. It was forty *varas* long and correspondingly wide, and was to be roofed with grass.

The reverend fathers had already baptized, counting great and small, one hundred and sixty-two natives; of these, eleven had died, and there had been twenty-six marriages. These twenty-six families, with the single persons and children, made a total of one hundred and fifty-one persons, who formed the camp contiguous to the stockade, where they had their small houses built after the manner of the country. Three volunteer soldiers of my company had married recently-baptized Indian women, and a servant had married another. The new Christians attend Mass and indoctrination regularly, and the natives of the neighboring villages are accustomed to frequent the mission in very orderly fashion. Only the residents of the village called *de los Zanjones*, six leagues distant toward San Diego, have been so bold as to

attack post-riders and travelers, but they have been punished, not without its having cost the lives of a few highway robbers, though they have not been able, thank God, to kill any of our men.

The hill Indians also of the Sierra de Santa Lucía, who live between this mission and that of San Antonio de los Robles, persecute indiscriminately the new Christians and the unconverted Indians of this region whenever they enter the range to search for acorns, which the hill Indians guard and desire to keep for themselves alone. These unhappy people encounter the same resistance when they go along the beach above Monterey on the same quest, so that they are prevented from going far from this district.

The situation was the same before the foundation of the Presidio de San Carlos, according to their confession, and they were continually at war. It is even to be supposed that it was worse then, and that much warfare has been eliminated by the New Settlement, for it is very natural that those who now oppose the removal of the acorns which grow in their country should have been themselves the aggressors in their turn, coming to provoke these Indians, which they would still be doing today were it not for fear that our arms would aid those who are now our friends and so live in confidence and understanding with us. The same thing will come in time to pass with all these natives of Monterey when they shall be reduced and submit their necks to the yoke of the holy law of God through baptism.

As to the temporal affairs of this mission, the reverend fathers have attempted to cultivate the soil in the best way possible, and the situation was improved when the mission was moved to where it now is, in the vicinity of the camp. The planting of corn turned out well, and the same is hoped of the wheat, although all that is sown will always be exposed to the usual risks of excess or lack of rain, or of being sown out of season, since there is no means of taking irrigating water out of the river because the water flows deep in it and confined within a narrow bed. But God will be pleased to supply the needs of these unhappy people, for if they have to depend upon the mission for sustenance and the protection of a few clothes, their conversion will be an accomplished thing. For they undergo great hardship especially in winter, lacking even the few fish which during the remainder of the year they obtain more through its abundance than by their own industry, since they have neither nets nor canoes in which to go fishing, although those who belong to this mission are only two musket shots distant from the beach.

Natural and Political History

The natives of Monterey should be considered as divided into two parts for the purpose of dealing with their natural and political history, because the Indians of the port and its environs are not the same as the more remote ones, as for instance the hill tribes of Santa Lucía and other more distant villages. I shall therefore speak separately, first of those of Monterey and the surrounding region, and afterward I shall treat of the others, within a district of twenty leagues, excepting of course the territory included in the chapter immediately preceding, wherein the Indians of San Antonio were described, and it was stated that an area of twelve leagues around it was included, which statement is here iterated.

So that on this side the circuit of the twenty leagues assigned is limited to the observations which I am going to make in my chapter wherein I treat of the Indians who are remote from the mission of Carmelo.

The Indians of this mission and its environs are well proportioned in body, but they do not have the best faculties of mind, and they are of feeble spirit. This apparently is attributable to their condition and the kind of life they lead, always

fearful and unable to retire or make excursions of more than four or five leagues from the port of the Punta de Pinos, lest they come into conflict with their opponents who resist and persecute them on all sides. They love the Spaniards very much, and recognize in them a shelter and protection of which they were in absolute need. Nearly all of them go naked, except a few who cover themselves with a small cloak of rabbit or hare skin, which does not fall below the waist. The women wear a short apron of red and white cords twisted and worked as closely as possible, which extends to the knee. Others use the green and dry *tule* interwoven, and complete their outfit with a deerskin half tanned or entirely untanned, to make wretched underskirts which scarcely serve to indicate the distinction of sex, or to cover their nakedness with sufficient modesty.

They are governed by independent captains, both those near the mission and those who are more remote within the territory mentioned. They are warlike, as are the Indians everywhere else, and they inter their dead where they fall, having no chosen spot for burial. When they desire a truce in any battle, or to show themselves peaceful upon any other occasion, they loosen the cords of their bows in order that their intention may be understood. If two of the natives quarrel with each other they stand body to body giving each other blows as best they can, using what might be called spatulas of bone, which they always carry for the purpose of scraping off their perspiration while in the bath and during the fatigue of their marches. But as soon as blood is drawn from either of the combatants, however little he may shed, the quarrel is forthwith stopped, and they become reconciled as friends, even when redress of the greatest injury is sought.

They do not have fixed places for their villages, but wander here and there wherever they can find provisions at hand. Their houses are badly constructed, consisting solely of a few boughs placed in a circular arrangement. Their marriages, as in San Antonio, are celebrated with the barbarous practice of scratching each other when they cohabitate, a foolish practice committed even by the newly converted and baptized, though the reverend fathers labor much with them in order to dissuade them from it. The dances and festivals are similar to those which have been explained in another chapter. They have a game which is frivolous enough but which has interest supplied by wagers; it is like this: An Indian takes any little thing and hides it in one hand; closing both hands, he holds them out to the other player, who must guess in which hand the object is. All this is accompanied by various postures and gestures, the players and spectators singing while the guessing is in progress. The gain or loss amounts to a quiver, a skin, a handful of seeds, or some such thing.

These Indians have a kind of bath although I do not know whether it deserves the name or not, which conforms in a way with the *temescales* which are found throughout the kingdom. They erect a hut of branches, stakes, and fagots, after the fashion of an oven, without any air passage whatever. The Indian gets into it, and others make a fire for him with small pieces of wood near the door, and the one who is inside receives a good scorching for an hour, during which he perspires copiously, scraping himself with the poniard or spatula mentioned above. This done, he comes out quickly, and goes to wash himself all over in cold water wherever he may first find it. They have a custom of repeating this alternation, the first bath being in the morning, the others being at midday and at night. The women do not use these baths.

I have already said that the seeds with which the Indians are accustomed to maintain themselves are here somewhat scarce. Those who are in this mission and nearby obtain few acorns, the lack of which they supply in part with blackberries and strawberries, which abound around the point of the Monte de Pinos; there are, many *boletes* or mushrooms, and another wild fruit about the size of an ordinary

pear which is eaten roasted and boiled, though it is somewhat bitter. The tree which bears it is rather whitish, like a fig tree, but not very tall. When it bears fruit it sheds its leaves entirely. The cones of the pine-tree are small, and the nuts are extremely so, but very good and pleasing to the taste. The method of gathering them is to build a fire at the foot of the pine-tree, which in a few hours falls to the ground, making the fruit available without difficulty.

As to land animals, there is nothing special which has not been spoken of in other chapters, not even among the poisonous ones. Among the birds is observed a very fleshy one with white head, neck, and feet, and black elsewhere; it is a bird of prey, and attacks the sea-fowls when they carry some little fish, for the purpose of depriving them of their prey. In the sea there are seen from time to time a few whales and seals, and there are many sardines of all sizes, especially in the months of June, July and August, when they are pursued by those great beasts. There are not lacking other fish of the species already mentioned.

Speaking now of the natives who are remote from the district: It is first to be noted that those of the Valle de San Francisco are the ones who have the most culture and are least savage. They have their hemispherical houses of about four yards diameter, and live very sociably, fixing their residences in large villages which, since they become infested with fleas in the spring time, they abandon for the purpose of passing this uncomfortable season in little brush houses which they construct at a short distance from their villages.

They are provided with many and various seeds for their sustenance; and they do not lack any kind of birds and land animals nor timber which have been mentioned in connection with other places. Here are seen some trees so large that eight men all holding hands could not span one of them. It is not known to what species they belong, but they have been called *sabinos* on account of their enormous, gigantic size.

The Indians who live in the direction of the Punta de Año Nuevo, eight leagues inland and about twelve leagues from this royal presidio, are of good features, their skin is not so dark, and they wear long moustaches. They are very clever at going out to fish embarked on rafts of reeds, and they succeed, during good weather, in getting their provisions from the sea, especially since the land also provides them with abundance of seeds and fruits which have been mentioned a little above, although the harvesting of them and their enjoyment is disputed with bow and arrow among these natives and their neighbors, who live almost constantly at war with each other.

All those remote from Monterey within the bounds of the twenty leagues which have been indicated, have for their god the sun, to whom they offered, with gesticulations and ceremonies, all that we gave them, and they are accustomed to make various demonstrations of joy every day before this planet rises, while yet the dawning of the morning is announcing his coming. They believe in the transmigration of souls, asserting that those of the dead go to live in a certain island in the sea, from whence they come to enter the bodies of those who are born. Their dead they inter in places like regular cemeteries, with the exception of those who die in war, for the latter are eaten by the relatives of the slayer.

Last Number

[VII]

Concerning the People of the Plain, and the Río Grande de San Francisco and Its Environs

It having seemed to me suitable to omit from this chapter the corresponding entries from the diary of the land journey, inasmuch as the road which leads from

Monterey to San Francisco is now different, and as there is no mission farther to the north than that of Carmelo, it now remains only to relate the historical narrative concerning these natives, in the recounting of which I will follow the plan of reducing the subject matter to certain headings in order to place my observations in good order, first setting down those which I have made concerning the immense bays and great river of San Francisco.

This natural feature, which has its origin in some snow-clad mountains lying to the north, coming later to unite with three or four very large streams, runs south-east for one hundred and twenty to one hundred and thirty leagues, when, making a basin with various windings, it takes a turn and runs about another one hundred leagues, to disembogue again on the north in a northern body of water which communicates with the bay of San Francisco, there being between the point of its disemboguement and the entrance to the said bay a distance of twelve to fourteen leagues. In this great bay there have been seen whales, and there are numerous islands in it, which are rocky and covered with trees.

Toward the sea there is another range, from the foot of which another estuary runs northeastward from the mouth of the river; it is so long that though I climbed the highest hill which I could, I was not able to see the end of it on a clear bright day. So it is not known whether it terminates inland or has finally another outlet to the sea, in which latter case the range spoken of would be an island. The river varies in width at different places; the greatest width which I have seen is perhaps half a league, and the smallest about a quarter of a league. And its depth is so great that, at twelve leagues from its mouth, where it is not confined within narrow limits, I was not able to measure the height of its bank with a pole more than ten yards long.

The plain of San Francisco extends from the mouth of the river to a village named Buenavista near the Portezuelo de Cortés, where there are many grapevines; it is about one hundred and sixty leagues long and from twenty to thirty leagues wide. In it there are numerous reed-patches and ponds, and it is very fertile. The natives, who live in spherical houses, are accustomed, in order to avoid the inconvenience attendant upon the rains when they are very heavy, to move to drier land during the wet season; when this has passed they return to their dwellings. The slope of the sierra which lies toward Monterey is rather bare of trees, but abounds in seeds, and there are numerous villages near its streams. The range where it extends inland from the other side of the river, is very high, and its peaks are always covered with snow. On its slopes there are many trees of great variety growing in good soil; there are wild buffaloes living in the depths of this forest.

The Costume of the Indians

The captains wear their cloaks adorned with feathers, and a great coiffure of false hair folded back upon their own. The common Indians wear a small cloak which reaches to the waist; in their hair they interweave cords or bands with beads, among the folds of which they bestow the trifles which they need to carry with them. The most common of these small articles is a small horn of the antelope containing tobacco for smoking, wrapped in leaves. They gather great harvests of this plant, and grind large quantities of it mixed with lime, from this paste forming cones or small loaves which they wrap in *tule* leaves and hang up in the house until quite dry. They assert that as a food it is very strengthening, and that they can sustain themselves on it for three days without other nourishment; they usually partake of it at supper.

The arrangement of their villages is like a chain, not continuous, however, but broken, and in front of their dwellings they erect storehouses or barns in which to keep their seeds, implements, etc.

They have stone mortars very like the *metates* of this kingdom, jars of the same material, and trays of all sizes made of wood or reeds artistically decorated with fibrous roots of grass which always keep their natural color, which is variable according to the species.

They sleep upon skins of animals, and cover themselves with other skins.

The figure and form of these Indians is graceful; both men and women are taller than ordinary. The men have the custom of smearing their heads in the form of a cross (the efficacy and mysteries of which are yet unknown to them) with white mud. The women observe in their dress the styles of San Luis Obispo, but with greater neatness and decency; they have also the fashion of wearing the hair in a toupé with a braid.

Their Government and Economics

Besides their chiefs of villages, they have in every district another one who commands four or five villages together, the village chiefs being his subordinates.

Each of them collects every day in his village the tributes which the Indians pay him in seeds, fruits, game and fish. If a robbery is committed, complaint is made to the captain, who holds a council of all the Indians to deliberate concerning the punishment and reparation due. If the theft was of some eatable or some utensil, as is usually the case, the entire punishment inflicted upon the robber is the return of the object stolen or its equivalent. But if the theft is that of a virgin, whom the robber has ravished, they must inevitably marry; the same practice is observed in the case of a simple rape which may occur without abduction. It is to be noted that here no one has more than one wife.

The subordinate captain is under obligation to give his commander notice of every item of news or occurrence, and to send him all offenders under proper restraint, that he may reprimand them and hold them responsible for their crimes. During such an act the culprit, whether man or woman, remains standing with disheveled hair hanging down over the face.

Everything that is collected as the daily contribution of the villages is turned over to the commanding captain of the district, who goes forth every week or two to visit his territory. The villages receive him ceremoniously, make gifts to him of the best and most valuable things they have, and they assign certain ones to be his followers and accompany him to the place where he resides.

They have two meals within the course of the natural day, one before dawn which lasts an hour more or less, and another in mid-afternoon which lasts for the space of four hours. When it is finished they set themselves to smoking tobacco, one after the other, from a great stone pipe. If there is to be a dance in celebration of a wedding or a feast, they dance until dawn, or, if they stop sooner, they set alert watchmen in the customary places, who give signals between themselves and for the entire village, by whistling or by strumming the cords of their bows, thereby giving notice that the enemy is approaching, that a house is burning, or that there is some other accident during the silence of the night.

Marriages and Games

The friends and relatives of those who have been married gather together from various villages, each one bringing his small gift for the new couple, and also his supply of food for the three or four days during which the festivities are to last, and other things ready to barter or exchange for what they need. They eat and dance and

sing joyously during the days of festivity, and, when these have passed, every one returns to his own house. The games they play on these and other occasions are of three different kinds, as follows:

One, which is participated in by women only, is like this: Many of them being seated in a circle, they take a large basket or reed tray beautifully decorated, into which they put a number of snail-shells filled with tar (*chapopote*). These are cast from the hand by the one who plays, who rubs them all so that they may fall with the mouth down, against the bottom of the tray, in order that they may roll. The game is decided by the number of shells which stop mouth up, whether they are fewer, an equal number, or more than those which stop mouth down. The turn passes to another when one loses. Thus the play goes round from hand to hand in turn, each one wagering some little article appropriate to woman's use.

The men, who like to divert themselves without fatigue, play another game no less sedentary and quiet than that of the women. They put a wooden tube, three spans long and one in width, on a very level, clean floor which they make smooth by covering it with fine sand. They then take ten sticks of the same length and shape, each one marked on one face only with a certain sign made with crossed lines. The player throws them toward the tube all at one time so that they may fall upon the floor. If they all fall with the mark outward, the player has won; if not, he is followed by another until the shot is made.

Finally, there are other games that they play which give good exercise, depending not at all upon chance, but contributing entirely to dexterity or industry. [They prepare] a quadrilateral space, very level and smooth, and ten yards long with a width sufficient so that two Indians may run in it side by side, the whole place being inclosed with a hedge of branches and grass a little over a span in height. Into [this enclosure] two players enter, one on each side, face to face, each of them carrying in his hand a stake four yards long, ending in a good point. One of the Indians throws up a little wheel made of strong straps fastened together so as to leave in the center a hole about the size of a *real* (the size of a dime); they both instantly hurl their stakes, measuring the shot so as to catch the wheel or thread it upon the stake before it falls to the ground. He who first does this, or who does it oftenest, overcomes his adversary, and wins the game.

Birds and Land Animals

There are large and small white geese called Castilian, which weigh from eight to ten pounds; there are also black ones, and brown ones both light and dark in color. These latter are the best, for some of them weigh up to fifteen pounds. There are many freshwater ruffed grouse, from which the Indians take the skins, feathers and all, with which to make their cloaks. There are many ducks, swallows, cranes, and white pelicans, larger than the geese of Castile, the feathery skins of which the Indians use to wrap their babies in, for the skins are as large as those of moderate-sized lambs, and very soft. There are multitudes of ash-colored quail with red feet; the males have black crests. They are more savory than those of Spain, and a good deal larger. There are countless small birds, such as swallows, calendar larks, etc. Eagles are seen which measure fifteen spans from tip to tip, the shaft of their feathers being as large as the largest finger of the hand. The natives raise some eaglets in their villages, and succeed in domesticating these birds, but they do not eat them.

Among the land animals there are many antelope, which is a kind of mountain goat; and is very good to eat. In the mountains are wild sheep, which are also eaten, and entire herds of elks. These animals are a kind of deer, their heads being furnished with branching horns with many prongs. The skin is of a lustrous sunflower

shade, and the glossy hair is about two inches long. The male has a beard like a he-goat; the tail is white, about a handbreadth long, and very plump. These animals utter shrill whistling sounds; they are as large as cattle, and their flesh is of very good flavor. There are also deer of the ordinary kind, and across the river there are buffaloes, bears, wildcats, wolves, squirrels, coyotes, ferrets, and foxes. In the Sierra de Santa Lucía there are some panthers.

Speaking of fish, since it is unnecessary to treat of them separately in another article, I will say briefly that there is abundance of all species here in this sea. Seals and otters occur as far as one hundred and fifty leagues upstream in the Río de San Francisco.

Seeds, Fruits, and Other Products of the Vegetable Kingdom

Mention should first be made of rice, which occurs in three or four different species; distinguishing them by color, they are yellow, whitish, blue and black. The latter variety has a pasty color beneath its bark or pellicle. All three kinds are of good quality and flavor, and produce in this country three times as much as Spanish rice produces. The pine-nut is rich and very oily; it can be hulled with the hand on account of the softness of its shell. There is yet another variety which is smaller, very fine, and of better flavor, though it does not contain so much oil. In the vicinity of the Río de San Francisco are seen chestnuts which are as good as those found anywhere.

The acorns of all three species of oak, the live-oak (*quercus ilex*), oak (*quercus robur*), and the cork-tree, are all used to make *atole* (gruel) and *pinole* (parched meal); the acorns are treated in this manner: After they have been skinned and dried in the sun, they are beaten in stone mortars similar to *almireces* (brass mortars for kitchen use), until they are reduced to powder or flour. This is mixed with a suitable quantity of water in close woven baskets, washed repeatedly, and the sediment or coarse flour allowed to settle. This done, it is now put on the sand and sprinkled with more water until the mass begins to harden and break up, and become filled with cracks. It is now ready to eat, uncooked, and is called *pinole* or bread. A part may be boiled in a suitable quantity of water, when it is called *atole* or gruel.

They have a kind of wild bastard onion, which when uncooked can be substituted for soap for washing woolen clothes; when, roasted, it can be eaten. I doubt not that it is the *amolli* (soap-root) of the Mexicans. There is another onion called *cacomistli* which has a very good flavor like that of the sweet potato (*camote*), and still another which is the root of a tuberous grass about like a head of garlic, which is good to eat without any preparation; it is called *capulin*.

There is another kind of rice similar to turnip seed, the plant of which is like the wild amaranth, which is found commonly in the canyons of the mountains. There is also a grass seed having a stalk like wheat, which, when sufficiently compressed, yields a rich flour, being of the oleaginous variety. These natives also eat laurel berries toasted; they are bitter, like kidney-beans, with a little oil. The seed of the cat-tail reed is utilized for making *pinole* of a chocolate color; the roots yield flour for *marchpanes* (*mazapanes*) which are of sweet flavor, and finally from the flower in season they make another *pinole*, yellow, and sweet as curds. The *tecsuma* is a flower similar to the rose of Castile, which grows on a shrub three spans high; on its stalks or stems grow berries like little buttons from the middle of the plant upward. Fire is set at the foot to make the buttons eject a very oily seed, called *pil*, from which another substantially nourishing flour is made.

There is a kind of shrub like the Mexican *texocote*, from the fruit of which a very refreshing drink, somewhat acid like the tamarind, is made by soaking the pulp

in water. Another fruit grows in racemes, the berries of which are about the size of chick-peas, which is like the spiny *manzanillo* of Spain. Roasted in hot ashes, it tastes very good to the Indians, and even to the Spaniards.

The juice of the reed grass (*carrizo*) is obtained, after it has been harvested in season, by exposure to the sun for four or five days, when it can be shaken from the leaves, coagulated and dried, falling like the manna of the apothecary shops.

Native sugar is made from the olive-like fruit produced by a very leafy, tufted shrub six feet high with a stem of reddish color and leaves like those of the mangrove. The preparation of the sugar is so simple that it consists in gathering the ripe fruit, separating the pulp from the seed, and pressing it in baskets to make cakes of sugar when dry and of a good consistency.

To omit nothing that is observed in these regions, I will say that there are two kinds of plants from which the natives obtain thread sufficiently strong for their needs. One of them grows in moist soil, and is very much like true hemp, at least I take it to be so, and the other grows on dry ground, and has leaves like the walnut, ashy colored and downy, with a white flower. When the flower falls, it is time to utilize the plant. Neither of these plants grows to a height of more than three or four spans.

Mexico, November 20, 1775.

"This is a copy of the original, appearing in Volume IV of manuscripts relating to the missions of California."

Mexico, January 31, 1910.

[A transcript from the *Archivo General de Indias*, Estante 104, Cajon 6, Legajo 17, contains the following list of words which is omitted from the transcript from the *Museo Nacional, Mexico*.]

Finally, I will put here in alphabetical order more than seventy Indian words, the meaning of which I understand very well; I learned them among the natives of the mission of San Luis and twenty leagues round about there. They are as follows:

[The forms printed in brackets are those which appear in *Nouvelles annales des Voyages et des sciences géographiques*, Quatrième serie, cinquième année, tome premier [Paris, 1844, pp. 345-7].—*Editor's Note*.

Anejueso [Anajuesu]	A buckle, and anything made of iron.
Ascamaps [Ascamape]	Salt.
Asnudo [Asnunc]	Let us go for seeds.
Astu	Water.
Chaa	The teeth.
Chapé or Aspu	The earth.
Chele [Chete]	The tongue.
Chilipi	The skull.
China	The road.
Chilpiu	The clouds.
Chocono	The deer.
Cuscaxa [Cuxcaxa] or Ascamaps [Ciscamapi]	Noon.
Cusnatach	The sun has set.
Custoso or Luni	The daughter.
El Texo	Let us go to sleep.
Exetechs	All kinds of clothing.
Jamac or Ascuma	The sky.
Lapsú [omitted]	The hide (<i>cotón</i>) of a wolf.
Limi	Village.

Lucsi	It has dawned.
Lucsimu	The star.
Lune	A nursing child.
Masnax	The march.
Maxoch	To sleep.
Mil [omitted]	Shells.
Misleu	The arrow.
Misua [Misna]	Son.
Misuyo	Woman.
Miteme	The feet.
Mixacap [Mixacach]	The finger-nails.
Moculten	To eat.
Nesmono	Boy.
Nipu	The fingers.
Nistapi	What is it called?
Paach or Maach	The weapon.
Peteche	The eyes.
Petit or Pitsmu	The head.
Pex or Meex	The mouth.
Pichiu or Miecaw	The breast.
Piassi or Mixo [Pijawi]	The hair (tresses).
Pismu [omitted]	The tar (<i>brea</i>) <i>chapopote</i> .
Pocul	The nose.
Quexaquiex	The chin.
Sactasi	The handkerchief.
Sornilap	Large house.
Scsu	The moustache.
Suxuxu [omitted]	Wooden tray.
Taa	The oak (<i>quereus robur</i>).
Taach	The bow.
Tacua	The moon.
Taxamin [Tajamin]	The flint.
Tamacsuma	The tray with which women cover themselves.
Tames [Tame]	The shoes.
Tasquin	The reed tray.
Tassiqueu [Tavique, sister]	The sisters.
Tepú	The salt.
Texep	The stone.
Texssu [Texsu]	The alder-tree.
Tiesuni [Ticsuni]	The hide (<i>colón</i>) of the rabbit.
Timix	The branches.
Tissi [Tivi]	The brother.
Tixu	The large man.
Tlasicuyo [Tlavicuyo]	The tender (little) girl.
Tlaxpil	The cord.
Tarcom [Torcom]	The wildcat.
Tuxusqui	The bear.
Tupxononoque	Come here.
Tuquelequeytai [Tuquelequeytu]	Let us go to hunt.
Tussu [Tuvu] or Mogomel	The knee.
Tuxugo	The firewood.

These, your Excellency, are the notes which I have the honor to present to you I shall certainly be happy if, in the labors attendant upon my long wanderings and residence in those far-away lands and in the account which I give of them, anything is included which may redound to the honor and glory of God, the faithful service of our master the king, and the benefit of the Spanish nation, ever unconquered, and ever attentive to making happy those subjects whom it holds as vassals to its august monarch in its glorious conquest.

Mexico, November 20, 1775.

PEDRO FAGES (Rubric).
